

# THE REHEARSAL.

1. How far we are Bound by the *Acts* of our Predecessors. It Confounds the Whiggs either Way.
2. The *Review*, and *Rights* of the *Christian Church*, have given up the *Rights* of the *People*.
3. The *Citadel* of the Whiggs taken by *Storm*.
4. The *Foundation Branch*, of the *Free-Holders* being the *Original* of *Government*.
5. Whether were first, *Kings* or *Free-Holders*?
6. Of *Free-Hold* by *Possession*.
7. Not to be *Secur'd*, without *Government* and *Laws*.
8. Whether was first, *Dominion* or *Property*?
9. Exemplify'd by the *Hen* and the *Egg*.

SATURDAY, Aug. 3. 1706.

(1.) *Country-m.* **Y**OU have in your Last, Master, Quite Defeat-ed the *Review* of the 13 last Month, Vol. 3. N. 84. as to *Corona-tion* giving the *King* or *Queen* their *Title* to the *Crown*, and the *Stile* of *Sacred*. And likewise as to the *Descent* of the *Crown*, by *Lineal* and *Inherent Birth-Rights*. Which is Recogniz'd in the *Proclamation* you have given us of the *People* of *England* for K. Char. 2. before his *Restoration* and *Return* from *Banishment*; And made by the most solemn *Voice* of the *People* we can have, not only of *Lords* and *Commons* in *Parliament*, of the *Lord Mayor*, *Aldermen*, and *Commons* of *London*; but likewise of the other *Free-Men* of *En-gland* then *Present*. And they Bind *Them-selves*, their *Heirs* and *Posterities* for *Ever*. Now I would know, Master, how far this will go. Can they Bind their *Posterities* for *Ever*? Then we are All *Bound*. And have no more to Do to *Alter* or *Change GOVERN-MENTS*. We are *Precluded* by the *Act* and *Deed* of our *Predecessors*.

*Rehearsal.* If the *Acts* of our *Predecessors* do Bind Us, then we have no Power to Alter them.

And if they do not Bind Us, then no *Go-vernment* can be *Fixt* or *Settl'd*. For every Day there are new *Men* coming into the *World*, and Ariving at that *Age* (whatever *Age* you will *Fix*) wherein their *Vote* and *Consent* to the *Government* is *Requir'd*. And Consequently there must be a *New Election* of the *Government* every *Day*, to preserve to every one the *Freedom* of their *Election*; if they are not *Bound* by the *Acts* of their *Predecessors*; but are *Free-Born*, as we love to speak. For if we are *Bound* up by our *Pre-decessors*, and they had *Power* so to Do, how are we *Free-Born*, who are *Precluded*, and *Ty'd* up, before we are *Born*?

*Country-m.* This is *Self-Apparent* and quite *Ruins* and *Destroys* the *Presence* of *Popular Elections*, and that no *Man* can be *Bound* but by his own *Consent*.

(2.) But, Master, this *Review* has Given up the *Plea* of *Power* in the *People*, and of their being the *Original* of *Government*; which must suppose a *Time* when there was no *Government*: that is, before the *First E-*

*lection* of the *People*; for if that was the *Original*, then there was no *Government* before it; Else it was not the *Original*. As you have *Urg'd* before. And in *Answer* he says now, p. 333. That as to that *Question*, *When there was a Time, that People were without any Government*, he says, *First, it is a Contradiction*—

*Rehearsal.* We will *Excuse* the Rest of the *Reasons* he gives. This is enough in all *Conscience*.

The *Rights* of the *Christian Church*, the *La-bour'd Work* of the whole *Party*, and now so *Celebrated* by them, Gives up this *Point* likewise. Which I shall shew when I come to *Consider* it, as I intend. But in the mean *time*, we have now to do with the *Review*, and I would not *Intermix*, that I may not *Confound*.

(3.) But this I will say, That the *Citadel* of the Whiggs is *Taken*! They have quit their *Milton*, and *Lock*, and *Sidney*, and all their *Ancient Heroes*! They stand now upon *New Ground*, which will not *Support* them. It *Sinks* under their *Feet*, as of *Korah*, &c. And their *Babilon* is *Fallen*! They are *Beaten* from that *Fastness*, wherein they had so *Long Secur'd* themselves, the *Power* of the *People*!

But let me see now, *Country-Man*, whither they are *Retir'd*. What is it they set up for the *Original* of *Government*, since they have *Quit* the *People*? We have nothing now to do, but to *Pursue*.—

(4.) *Country-m.* The *Review* sets up the *Free-Holders* instead of the *People*. He says, p. 334. *The FREE-HOLDERS are the FOUNDATION-BRANCH of CONSTITUTION*; And here All the *GOVERNMENTS* in the *World* *Began*.

*Rehearsal.* I cou'd make *Merry* with his *Foundation Branch*. I thought the *Root* had been the *Foundation*, and not the *Branch*. But I believe he was a little afraid to make the *Free-Holders* the *Foundation* of *Government*, therefore he made them a *Branch*. But then that wou'd not do his *Business*, that wou'd not make them the *Original*. And to *Reconcile* this *Contradiction*, he made them a *Foundation-Branch*. That is, both the *Foundation*, and

and a Branch of it! This some wou'd call a Bull. But he inclines more to the Foundation, for *Here* (says he) that is, in the Free-Holders, All the Governments in the World began. If they Began there, then the Free-Holders are the Foundation. Therefore he sticks to That. And now let us Examin That a little.

If Nature made Men Free-Holders, then it made all Men so. For, as these Whiggs say, Nature made all Men Alike. So that if it be a Contradiction, as this Review has Confess'd it, for Government to Begin in the People, it is the same Contradiction to Begin in the Free-Holders.

But if Nature made Some Men Free-Holders and not Others, then let Us know how this was done? Did the Free-Holders come down Rooted and Spurr'd (as they use to Banter Kings) and all the Rest of the People with Saddles on their Backs, to be Rid at the Discretion of these Original Free-Holders?

And was not this a more Lamentable Condition, and more Slavery, than to have only one Rider set over them?

But let us Examin the Title of these Free-Holders. There is no Free-Hold among us, nor I suppose any where else, but what is Held from some Lord of the Soil, who had Power to Grant such Free-Holds. And these Lords hold from some Lord Paramount; And these from Others, till you come to the King, from whom All do Hold. So that the Free-Holders hold of the King, and not the King of them.

(5.) Country-m. It is so now. But they will say, it was not always so. For that Free-Holders were before Kings, and made the first Kings.

Rehears. That is begging the Question. This they Assert, but can never Prove. How often has it been ask'd, to shew us the Time when this was done? But they cannot shew it.

On the other hand, We shew them the Time when the first King began, and who made him, and how Government has been Deduc'd from that Time to this. And Prov'd it from undeniable Authority of Holy Scripture. And they have not a Word to Answer to it. Yet they still hold on, and Assert manifold false Facts, which they own to be Contradictions, as this Review do's own it.

(6.) Country-m. They say the first Possessor of any Land is a Free-Holder. And Holds only from Himself, by the Right of Possession.

Rehears. There are many wou'd Dispute that Right. Why shou'd the Chance of your coming first to a Piece of Ground, or Running faster than me, deprive me of my Natural Right to it? Shall Chance supercede Nature? And if Nature has given me more Strength or Cunning than you, why was that, but to make use of it? And either to Chuse you, or Beat you out of what I think more Convenient for my self? Nor will your Monarch REASON help you. For I am as much Judge of that, as you are. And I'll Cap REASON with you too. And if my REASON be Stronger too, then out you Go, by REASON! And the best Disputant must carry it, whether at Tongue or Hands!

In short, the whole World wou'd be nothing but a General Scramble, at this Rate, and

that wou'd soon bring it to be one *Accident* or *Field of Blood*.

(7.) Country-m. Therefore Government and Laws were invented, to Cure all this, and not to let every Man be Judge in his own Cause.

Rehears. Then before Government was Invented, the World was in that Condition, which this Review owns to be Contradiction! And therefore he means that the World was never in that Condition. And Consequently, That there was always Government among Men from the Beginning. And that cou'd not be from the People. Unless there had been Millions and Armies of Men created all together, of full Age, and all Independent of each other. Otherwise, if there was always Government, it must be in the First Man. Else it was not Always, nor from the Beginning. Hence Adam was the first Proprietor, the first Free-Holder, and the first Governor or King. And all others Held by, from, and under Him. For the whole Earth was given to Him, before ther was any other Man in the World.

(8.) Country-m. But, pray, Master, which was first, ADAM'S Dominion, or his Property?

Rehears. His Dominion over and his Property in all the Inferior Creatures of Fish, Birds, Beasts, were Given to him both together. His Dominion over his Children began as soon as they were Born. And their Property, when they Grew up, was Deriv'd from Him, who was the Sole Lord and Proprietor of all the Earth. So that the Dominion of Adam was Certainly before the Property of Cain. But what did you mean by asking this Question?

Country-m. Because I have often heard it Debated among the Whiggs, whether was first, Dominion or Property?

Some said that Property was first, because the End of Government was the Preservation of Property.

Others said, That Government must be first, because Property was that Right which the Laws and Constitution gave to every Man.

(9.) Rehears. This is like the Problem whether was first, the Hen or the Egg? The Hen must be first, to lay the first Egg. And the Egg must be first, out of which the first Hen was Hatch'd. And all the Heathen Philosophers put together cou'd never Answer this. Nor cou'd all the Reason in the World Decide it. But a little Revelation and the History of Genesis makes it very Easie, where we find the Hen first Created, and the whole Difficulty vanishes.

And thus it is in Government. Ther is no Deciding whether that or Property was First, but by Revelation; which plainly tells Us, That the Dominion of Adam was before the Property of Cain. Without this, we Run Round in an Eternal Circle. And no Philosopher or Reason can help us out.

This is the Circle into which the Whiggs have Conjur'd themselves, by following Heathen Authors, and their own vain Conjectures, about the Original of Government. And out of which they can never be Rescu'd, but by Returning to the Plain Account given us of it in the Holy Scriptures, which solves all the Difficulties, and makes it Obvious and Intelligible to a Child.